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A

Dutiful LETTER,

FROM

A Prelate to a Prelate,

Relating to

Matters of Grand Concern.

SIR,

WHen I heard of the Sickness of the Late Illustrious Princess, whom I had never fail'd to recommend to God, in my Daily Prayers, and that your self was Her Confessor, I could not but hope, that at least on Her Death-bed, you would have dealt faithfully with Her.

But when I had read the SERMON, you Preach'd at Her FUNERAL, I was heartily griev'd, to find my self disappointed, and God knows, how bitterly I bewail'd in Secret the manner of Her Death; and Reflecting again and again, on your Conduct of Her Soul, methought *a Spirit of Slumber seem'd* to have possess'd you, otherwise it was impossible for one, who so well *understood* the Duty of a Spiritual Guide, as your self, who had *such happy Opportunities, and such signal Encouragements*, to Practise it in Her Case, should so grosly fail in *your Performance*, as either to overlook, or wilfully to omit that which all the World saw besides your self, and expected from you, and was of great Importance to Her Salvation.

You are a Person of Noted Abilities, and had a full *Knowledge of your Duty*, you had been many years a Parish Priest, and exercised your Function with good Repute, no one could be better vers'd, *in the Office for the Visitation of the Sick* than your self, and the *Sick Person* was no stranger to you, and you very well knew Her whole Story.

As

As you had *a full Knowledge of the Reason, and of your Duty*, so you had *happy Opportunities* to have put *that Duty* in Practise,

You had free and frequent Accesses to Her, at your Pleasure; and *on Monday, when the flattering Disease occasion'd some Hopes*, but especially *on the next Day, the Festival of Christ's Birth, when those Hopes were rais'd to a kind of Assurance*, p. 25. and continued so till Night, the peculiar Favour of Heaven seem'd to have indulg'd you, all that inestimable Day, on purpose, that you might carefully employ it, in clearing Her Conscience with God and Man, and in perfecting Her Preparations for Eternity; which had She recover'd, were as Necessary to render *Her Life* Holy and Happy, as *Her Death*.

Your Joy enduring but a Day, and that Day being closed with a dismal Night, you gave Her the *Warning* of Her approaching Death, which you say *She receiv'd, with a Courage agreeable to the Strength of Her Faith*, p. 26. You were set a *Watchman* over Her, and if you did not give Her *due Warning* of *Her Sin* also, especially when you had so proper a time for doing it, and saw Her so capable of receiving it,

God will require Her Blood at your hands.

You had this Advantage alſo, which is often wanting to Sick Perſons, that in the Viſits you made Her, you did not find Her Delirious, *and the Orders She gave for Prayers*, p. 24. *Her calling for Prayers a third time, when She fear'd She had ſlept the time before, the many moſt Chriſtian things She ſaid*, p. 26. *Her appointing Pſalms, a Chapter concerning Truſt in God, and a Sermon more than once, to be read by Her*, p. 29. are ſigns She was not, at leaſt that She was not ſo, in the Intervals, wherein you Officiated by Her.

'Tis true She was often drowzy, but She was ſo very ſenſible of Her drowzineſs, that *She call'd for Prayers before the time, for fear that She ſhould not be long compos'd*, p. 28. and whenever you apply'd your ſelf to Her, She was wakeful enough.

You ſay indeed, p. 27. *That at the Receiving the Holy Euchariſt, She found Her ſelf in a dozing Condition*, but add, *that She preſently ſtirr'd up Her attention, and from thenceforth to the end of the Office, had a perfect Command of Her Underſtanding, and was intent upon the Great Work She was going about:* And methinks, Sir, if you had been *jealous over Her Soul, with a Godly Jealouſy*,

Jealouſy, when you gave Her the *Viaticum*, and ſaw that She had then *a perfect Command of her underſtanding, and that ſhe was intent*; you had another fit Seaſon offer'd you by Heaven, to have minded Her of any, but probable defects in Her Repentance, and to have Exhorted Her to a ſhort Supplemental Confeſſion.

Nay to Her very laſt, ſhe ſeem'd not wholly uncapable of any pious Intimations you might have given her, for her Underſtanding continued to that degree, That *nothing of Impertinence, ſcarce a number of disjointed words were heard from Her*; inſomuch, *that ſhe ſaid a devout AMEN, to that very Prayer in which her Pious Soul was recommended to that God who gave it*, p. 49. So that your own Sermon will teſtify againſt you, that you had very *happy Opportunities* of directing her Conſcience; I muſt add, that you had as *Signal Encouragements* alſo.

You had to deal with a Perſon, *whoſe Knowledge and Wiſdom* you juſtly Commend, *p.* 3. and who might eaſily have been Convinced, if in any one Inſtance, ſhe had miſtaken her Duty.

You had to deal with one, *whoſe Piety, Charity, and Humility*, you in many re-

ſpects deſervedly Magnify, *p.* 10. I only wiſh you had added *her Juſtice* alſo, to have made Her Character compleat; However, thoſe three Virtues were powerful Inducements, to have us'd a Conſcientious Freedom with Her.

You had, as appears by the Characters you give Her, *a Pious, Charitable, Humble Soul* under your Care, a Subject moſt happily diſpos'd to work on, who had always been very *Reverent and Attentive at Sermons*, p. 9. *who had an Averſeneſs to Flattery*, p. 12. and who would thankfully have received *any Pious, or Charitable, or Humble Admonition* you had given Her.

I now beſeech you, Sir, to ſpend a few thoughtful Minutes, in comparing *your Performance*, as you your ſelf repreſent it, in your own Sermon, with *your Knowledge*, with the *Opportunities and Encouragements* you had, and with *the Rubrick of the Church.*

You mention a very Religious Saying which fell from Her, *That ſhe had Learn'd from Her Youth a true Doctrine, That Repentance was not to be put off to a Death-bed*, p. 26. But it was your Duty, conſidering the Deceitfulneſs of all Hearts, and the uſual Infirmities and Forgetfulneſs, and Indiſpoſed-

ſpoſedneſs of Sick Perſons, to have Supplied all Her Overſights and Omiſſions, and to have Examin'd the Truth of Her Repentance, *whether She truly Repented of Her Sins*, and where you knew any thing of Moment which had eſcap'd Her Obſervation, you ought to have been Her Remembrancer.

I therefore challenge you to anſwer before God and the World, Did you know of no *weighty Matter which ought to have troubled this Princeſſes Conſcience*, tho' at preſent ſhe ſeem'd not to have *felt it*, and for which, *you ought to have mov'd her to a ſpecial Confeſſion*, in order to *Abſolution*?

Were you ſatisfied, That ſhe was in Charity with all the World? Did you know of no Enmity between her and her Father, of no Variance between her and her Sifter?

Did you know of no Perſon who ever *offended her, whom ſhe was to forgive*? Did you know of no one Perſon *whom ſhe had offended, and of whom ſhe was to aſk Forgiveneſs*? Did you know of *no one Injury or Wrong ſhe had done to any Man, to whom ſhe was to make Amends, to the uttermoſt of her Power*.

Was the whole *Revolution* manag'd with that purity of Intention, that perfect Innocence, that exact Juſtice, that tender Charity, and that unreproachable Veracity, that there was nothing amiſs in it; no remarkable Failings, nothing that might deſerve one penitent Reflection?

You cannot, you dare not ſay it; and if you ſhould, out of your own mouth I can condemn you: for you your ſelf in your ſerious Intervals, have paſs'd as ſevere a Cenſure on the *Revolution*, as any of thoſe they call *Jacobites* could do; you have ſaid, more than once, *That it was all an unrighteous thing*; Why did you not then deal ſincerely with this dying Princeſs, and tell her ſo, when you muſt needs be ſenſible, that in Steering her Conſcience wrong, you Ship-wreck'd your own.

If then, Sir, you conſider *The happy Opportunities* you have loſt, *the Signal Encouragements* you have neglected, and the *Tremendous Hazard* to which you have expos'd the precious Soul of this Illuſtrious Princeſs by your Unfaithfulneſs; If you lay to Heart how much you have acted againſt your own Knowledge and Convictions, what ill Example you have given to the Clergy, what Scandal to all good Men, what

what Wounds to our moſt holy Religion, and what Occaſions to the Enemy to Blaſpheme, what have you to do, but to teſtify your Repentance, before God and the World, and to mourn in Sackcloth and Aſhes, all the Remainder of your Days.

What was it Sir, that mov'd you to act thus notoriouſly againſt your own Conſcience? Was it the fear you had, of loſing the Favour of the Court, which rather made you venture the Indignation of Heaven, even that fear was in vain, for it had been no offence againſt the Government, to have perſwaded a dying *Daughter*, to have beſtowed one Compaſſionate Prayer on her afflicted *Father*, had he been never ſo Unnatural, though the Caſe was here quite contrary, for He was one of the tendereſt *Fathers* in the World.

Beſides, her Illuſtrious Conſort, who manifeſted ſo very great and worthy a Paſſion for her, would, I dare ſay, have had nothing omitted, which might have been thought conducible to her Eternal Happineſs; and a Conſciencious Faithful Confeſſor, eſpecially on the Death-bed, is *One of a Thouſand*, who will always be deſired and valu'd, and rever'd.

Believe

Believe me, Sir, you have given the World reason to conclude, that your own Conscience misgave you, being sensible, That in *Reproving her*, you must have *Reproach'd your self*.

You say, *She was so Judicious and Devout a Saint, the degenerate Church of Rome can by no means shew us*, p. 9. but surely it had been Prudence in you, to have wav'd that Comparison, for should you chance hereafter to blame that Church for Canonizing *Thomas a Becket*, for which she really is blame-worthy, 'tis obvious for her, to make this appropriate Reply to you, that 'tis as justifiable in her *to Saint such a Subject*, as for you *to Saint such a Daughter*.

You tell us she was one whom I am well assured had all the Duty in the World, for other Relations, which after Long, and Laborious Consideration, she judg'd consistent, with her Obligations to God, and to her Country, p. 15.

The *Consideration* then which she us'd, to reconcile her Judgment to the *Revolution*, was it seems, *Long and Laborious*, notwithstanding the assistance of her new Casuists, it being no easy matter to overcome the contrary Remonstrances of Nature,

ture, and of her own Conſcience, and to unlearn thoſe Evangelical *Maxims*, which were carefully taught her, by the Faithful Guides of her Youth, others might begin to inſtill oppoſite Principles into her, others might Confirm her, but the finiſhing ſtrokes were reſerv'd for you.

But what do you mean, Sir, by *other Relations*, we may gueſs that you mean *her Royal Father, Mother-in-Law, and Brother*, but you are at liberty to ſay, you mean any *other Relations*, if you pleaſe. you give us ambiguous and general words only, when you ſhould have given us moſt expreſs and particular.

All the Duty in the World is a comprehenſive term, but wherein, Sir, did any *part of all that Duty appear?* Why are you not ſo juſt to her, and to your ſelf, as to give us ſome of thoſe compaſſionate and melting Expreſſions of Filial Duty, which flow'd from her on that Subject? Why do you not produce ſome inſtances of *her Mildneſs and Mercifulneſs to her Enemies*, p. 16. and whom you knew ſhe treated as ſuch, though their Crime was their being her Father's Friends, they would have been much for her Honour; would have given great Satisfaction to all good

People, would have convinc'd the World, that *the manner of her Death* had been in all respects truly *Christian*, p. 23. would have been much for your own Reputation, and much for the Credit of the *Revolution*, in which you are as great a *Zealot* as a *Gainer*.

If you were so *well assur'd of all that Duty*, what dreadful Negligence were you guilty of, in not putting her in mind of it on her Death-bed? Methinks, Sir, you are not just to her, when you give us Instances of her *Charity* to several sorts of indigent People, and to Strangers, *which all the World knew*, and give us no Instances of *even her Natural Affection* to her own Royal Father, *of which all the World doubted*; when had you suggested that Duty to her, as you ought to have done, she would have shew'd herself a tender-hearted *Daughter*, and would have been extreamly Afflicted for having been Instrumental to her Father's Calamity.

It is far from my Intentions here to dispute the *Lawfulness of the Revolution*, yet I may say, That I never met with any so Bigotted to it, who would undertake to justifie all the part which she, as a *Daughter*, had in it; and I am per-

perſuaded that it would mightily puzzle you, to tell us in particular, *what thoſe Obligations were, which ſhe had to God, and to her Country*, which were inconſiſtent with her Filial Duty?

You complain, p. 17. *Great is our loſs of a moſt Pious Queen, in an Atheiſtical, and Prophane Age*, in which *the Seeds of Impiety, which have been ſowing for ſome years, have ſprung up in greater plenty than ever*; But, Sir, did not your Heart ſmite you, when you uttered this Complaint? For I would fain know whether any thing has more contributed to render the *Age Atheiſtical and Prophane*, or more promoted that fatal *Plenty*, than the Prevarications of your ſelf, and your Time-ſerving Brethren?

You take notice more than once, of the ſhortening the Life of this Illuſtrious Princeſs, that ſhe *was taken away in the midſt of her days*, p. 18. *at Thirty three years old*, p. 32. *in the flower of her Age*, p. 33. but you take no notice of that which moſt probably occaſion'd it, for the Fifth Commandment is not to be evaded, *Honour thy Father and thy Mother, (which is the firſt Commandment with Promiſe) that it may be well with Thee, and thou mayeſt live*

long on the Earth, and if any, even Princes, for the Command makes no Exception, do visibly *Dishonour Father and Mother, and their Lives are cut short*, the very Command of God assigns the Cause of it.

You say p. 30. *That having like* David *serv'd her own Generation, by the will of God she fell asleep*; and if you had been a true *Nathan* to her, the Similitude had been very proper, but her Virtue having, like *David's*, suffer'd an Eclipse, you took no care that it should break out again, in as Conspicuous a Repentance.

You mention *the strong Hopes you have of her everlasting Felicity*, p. 32. but as you managed her Conscience, you should rather have called them, *strong Presumptions*; *I have Hopes of her everlasting Felicity as well* as you, tho' not at all grounded on your Guidance, but on the Infinite Mercy of God, who makes most gracious Abatement for all our Infirmities, and for all the degrees of Excusability we can plead; and when I consider her Conjugal Love and Awe, the horrid misrepresentations made to her, of her Royal Father, the various and studied Trains laid to delude her, the plausible pretences of Religion, of Scripture, and of the

Glory

Glory of God, which ſhe heard daily inculcated, and the unfaithfulneſs of her Guides, who had wholly poſſeſſed her Ear, together with her ſubdued Will, her ſoft and tender Sex, and Temper, her well-meaned, tho' miſguided Zeal, the Piety of her Inclinations, and her ardent Deſire that *her Soul might be without Spot preſented to God*, which ſhe manifeſted in *ordering that Collect to be read twice every day*, p. 24. I have *Hopes*, that God accepted of her general Repentance, and by a ſuper-effluence of Grace ſupply'd the defects of it.

What therefore I have ſaid, is not in the leaſt to derogate, from any of her Virtues, but to Expoſtulate with you, for being the occaſion, that they did not ſhine out in their full Luſtre; and whether ſuch *Shepherds* may not be ſaid to *feed themſelves rather than the Flock*, whether your Behaviour to this dying Princeſs, does not reach thoſe Expreſſions of the Prophet, *Of crying Peace, Peace, when there is no Peace, and of daubing with untemper'd Mortar*, whether it is not *Healing a Spiritual Hurt ſlightly*; Let all my Reverend Brethren of the Clergy, who are untainted with the *Latitudinarian Leven*,

whether they are *Poſſeſſed* of their Benefices, or *Depriv'd*, be the Judges.

Before I take my leave, I cannot but Remark that ſpiteful Reflection, you beſtow on the poor Sufferers, which you thus expreſs; *And Domeſtick Diſcontent reigning in thoſe, whoſe Reſentments are ſtronger than their Reaſon.* p. 18.

The Perſons whom you thus Characteriſe, will tell you, That 'tis much eaſier for you to *Revile their Reaſons*, than to *Anſwer them*, of which you are ſo very ſenſible, that no one labours more induſtriouſly than your ſelf to debar them the liberty of the Preſs.

As for their *Reſentments*, the greateſt they have at preſent, are againſt your ſelf, not for your Promotion, which I know none of them that envy, but for your miſguidance of that Illuſtrious Princeſs, whoſe everlaſting Happineſs they Pray'd for, and whoſe untimely Death they deplore.

In the mean time, Sir, none of that Dirt, which you caſt at the *faithful Remnant* will ſtick, but will recoyl on your ſelf; and I have reaſon to believe, that *That Great Prince*, whom ſuch as you, had rather *flatter*, than *imitate*, doe eſteem them

them at leaſt Honeſt Men, and indeed in their being tender of *their former Oaths*, they have followed that *Illuſtrious Example*, which he himſelf ſet them; for there was a time, when he being Prince of *Orange*, had the Sovereignty of the *Seven Provinces* offered him, and offered him by a Power which would have put him into Poſſeſſion, and he rejected that Tempting Offer with a moſt Heroick and Chriſtian Anſwer, to this purpoſe; *That he had lately taken an Oath to be True to his Country, which he would by no means Violate.*

It was *Wiſdom*, not that which is *Earthly*, but that which is from *Above*, which taught the Prince of *Orange*, to prefer *a good Conſcience before a Kingdom, a Bliſsful and Eternal Crown, before one that was Vexatious and Tranſitory*; and may the ſame *Divine Wiſdom* in his preſent Circumſtances, vouchſafe to be his Councellour; If then, he when a Prince was ſo *Conſciencious* in obſerving his Oath to the States, can he have an ill Opinion of Prieſts, and of Biſhops, who are *alike Conſciencious* in obſerving their Oaths? 'Tis improbable he ſhould, unleſs he has ſuch *Confeſſors* as your ſelf, to exaſperate

him againſt them; but from ſuch *Confeſſors*, I beſeech God to deliver him.

God of his Great Mercy grant, That what I have written, may awaken you out of your *Slumber*, and conduce to your Repentance, the only Preſervative againſt all thoſe *VVoes*, which are denounced againſt careleſs *Shepherds*.

March 29: 1695. *Your faithful Friend in Our Common Saviour.*

FINIS.

A LETTER FROM *Mr.* D——el TO *Dr.* TILLOTSON.

SIR,

YOU cannot but see by this time, the Mischiefs following to the Publick, from Persons venturing to Practise on private and singular Opinions, in Cases of Great Consequence. Especially where different from those not only of their Brethren, but those also of the Catholick Church in those times when they were the most Competent Judges of such Opini-

Opinions, and when withal they were liable to the leaſt Temptations of Judging corruptly. This, if well thought of, were alone ſufficient to make you Cautious of being the Aggreſſors in the now deſign'd Schiſm, in Erecting another Altar againſt the hitherto acknowledg'd Altar of your Deprived Fathers and Brethren. If their Places be not vacant, your new Conſecrations muſt by the Nature of the Spiritual Monarchy, be perfectly Null, and Invalid, and Schiſmatical. The Electors of *Germany* have a Power in the Intervals of the Empire; But if, after having fairly and legally Choſen One, they preſume to ſet up Another, themſelves will be Traytors to the fundamental Conſtitution of the Empire; and the Perſon ſo Choſen, cannot by the ſame Conſtitution be look'd on as a Second Emperour, but as a Rebel. St. *Cyprian* by thoſe Principles which were fundamental to that Correſpondence which was maintain'd in the Catholick Church in his time, admits this Conſequence in our Spiritual Monarchy in City Juriſdictions, That he who is Ordained in the ſecond Place, is not *Secundus*, but *Nullus*; That he erects Altar againſt Altar, and by

by doing ſo, cuts himſelf off from the Communion of which he was before a Member. Nor was this Schiſm ſuppos'd to be only from the individual Church where the Schiſm was made, but as Catholick Communion was then maintain'd, from the whole Catholick Church. Every particular Biſhop was then oblig'd, as he would be true to the Principle of Catholick Communion, to maintain the Diſcipline of all the Churches in the World, by diſowning their Schiſmaticks. He was neither to receive any to Communion on the Communicatory Letters of the Schiſmatick, nor to give Communicatory Letters to him. If he did otherwiſe, himſelf was ſuppoſed, by that very Act of Communicating with the Schiſmatick, to have cut himſelf off from Catholick Communion, as well as the Principal Schiſmatick. He could not own himſelf one with one who was divided, without owning himſelf as divided alſo. This is as clear in the Diſputes with *Fabius* of *Antioch* and *Martian* of *Arles*, as the other is in the Diſputes concerning *Novatian* of *Rome*, and *Feliciſſimus* of *Carthage*. In the Caſe of *Athanaſius* the ſame Principles were own'd as the Rules of the Catholick Church

Church. He was Baniſhed by the Secular Power, and not only ſo, but by the Eccleſiaſticks alſo in the Synod of *Tyre*. This Baniſhment continued for ſeveral years, in which time Three Anti-Biſhops were ſet up againſt him, *Lucius*, and *George*, and *Gregory*, yet neither the Clergy nor the People of *Alexandria* would ever own them. No, notwithſtanding the at laſt Bloody Perſecutions of *Conſtantius* to force them to it in the latter end of his Reign, mention'd by *Athanaſius*, *Lucifer*, and *Hilary*. And the whole Catholick Church of that Age did ſo ſecond them, as that he was not looked on as a good Catholick who either own'd the Communion of thoſe Anti-Biſhops, or favoured the Condemnation of *Athanaſius*. And indeed the whole Diſpute of that time concerning *Athanaſius*, was not with thoſe who openly own'd the Condemn'd Doctrine of *Arius*, but with thoſe who ſecretly favoured his Cauſe, and who had receiv'd to Communion ſome of thoſe who were Condemn'd by the *Nicene* Fathers. Their whole Concern for a Biſhop of *Alexandria* was to Ratify their Reception in that ſame Church, whoſe condemnatory Sentence had been Confirm'd by the

the Council, on account of that general Obligation incumbent on all Biſhops to Ratify the Acts of ev'ry particular Biſhop in Affairs concerning his own Juriſdiction. But as to the Caſe I am ſpeaking of, the whole Catholick Church took the ſame Courſe in Condemning the Schiſmatical Biſhops made by the *Donatiſts* at *Rome*, and in *Africa*, in neither Communicating with the Schiſmatical Biſhops themſelves, nor with any who did Communicate with them.

If therefore you will pretend to be Biſhop's inſtead of our Deprived Fathers, you muſt inſiſt on ſomething that may by our Common Principles, or thoſe of the Firſt and Pureſt Catholick Church, diſannul the Epiſcopal Authority receiv'd by your Predeceſſors. And what is there that you can pretend in this preſent Caſe? Your ſelves have own'd them for theſe years paſt, ſo that it is now too late ſo much as to pretend any Invalidity in your firſt Conſecration. Your ſelf, as Dean of *Canterbury*, muſt have promiſed Canonical Obedience to your then Arch-Biſhop. You muſt owe it ſtill, and have promiſed it to him as your Metropolitan, even in your new Preferments. And that

part of your Canonical Obedience will ſtill Oblige you, at leaſt neither to make or countenance any Schiſm againſt him within his own Juriſdiction. Nor can you own the Lay pretended Law as ſufficient to diſcharge you in Conſcience from your promiſed Canonical Obedie ce. If you do, you make it impoſſible for the Catholick Church to ſubſiſt as Diſtinct and Independent on the State, which will fundamentally overthrow the very Being of a Church, as a Society, and be conſequently more Heretical than many other Propoſitions which are of worſe Repute with inconſidering Perſons. It puts it in a King *James*'s Power to Ruine our Church by an Act of State. I am ſure my Lord of *London* particularly proteſted againſt King *James*'s Court, as incompetent Judges of his Spiritual Power. And I cannot think that if he had Depriv'd all our Biſhops, or if a Majority of them had then as now, gone from their *Principles*, and not only ſo, but had taken upon them by a Majority of Suffrages to Deprive their fewer Conſtant Brethren, that you would have thought our Clergy thereby diſcharg'd from their Canonical Obedience Promiſed, as it hath been by you, by expreſs

expreſs Stipulations, or our People from their Duty to Communicate with them, though fortified by no acceſſary Oaths or Promiſes. You ſee what might have been ſuggeſted, though you had attempted to Deprive our Conſtant *Holy Fathers* by Eccleſiaſtical Cenſures. At preſent you have no ſuch thing to pretend, nothing but what was notoriouſly ſuppoſed Falſe in the Doctrine of the Primitive Catholick Church, nothing but what, if once admitted, betrays the very Being of the Church, as a Society Independent on the State, and puts it in the Power of Perſecuting Princes to Ruine our Religion. We have born with all Scandals on our Part, rather than break from your Communion. If you will cut your ſelves from us by Acts of your own, we cannot help it. Only we muſt Appeal to our Common Maſter and your own Conſciences, That you Erect Altars againſt thoſe Altars which you have own'd your ſelves, and can pretend no juſtifiable Cauſe for your not continuing to own them. You that have ſuch Candor for Adverſaries, who can give no ſecurity of continuing yours upon any Conceſſions whatſoever: For *God*'s Sake, have ſome for your Brethren,

thren, who have Principles obliging them in Conſcience to continue yours, if you cut not off your ſelves from their Communion. No more, but that I am, till you form the *Schiſm*,

Oxford,
May 12.
1691.

Your Affectionate, tho'
Suffering Brother,

H. D.

FINIS.